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A SERMON PREACHED BEFORE THE KINGS MAIESTIE *at White-Hall*, the VII. of *February*, 1636.

By *Thomas Lawrence* D. of *Divinity*, and *Chaplaine* to His MAIESTIE in *Ordinarie*.

K

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PSAL. 84.

O how amiable are thy Tabernacles, O Lord of Hoſts!

ESAY 8. 13, 14.

Sanctifie the Lord of Hoſts himſelfe, and let him be your feare, and let him be your dread; and he ſhall be for a Sanctuarie.

The ſecond Edition.

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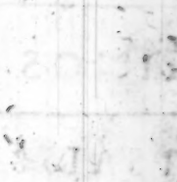

A SERMON PREACHED BEFORE THE KINGS MAIESTIE at *White-Hall*, *Feb.7*. MDCXXXVI.

EXODVS III. V.

And he said, Draw not nigh hither, put off thy shooes from off thy feet, for the place whereon thou standest is holy ground.

MY Text is *Mandatum reverendi locum, quia sanctus est*, saith *Cajetan*[a]: *A mandate enjoyning a reverentiall distance unto the place*, where *typically* God *the Sonne* was *represented*, where *literally* God *Himselfe* was *present*; *either* in his owne Person, *or* by the mediation of an Angell: *Holinesse becommeth thy house for ever*, saith *David*[b]: so doth

a Cajet. in loc. Dionysius Carthus. Cornel. à Lap. Rupert. Hug. Vict. Tostat.

b Psal. 93. 5.

doth *reverence, and lowlineſſe* too, *keep thy foot therefore, when thou goeſt to the houſe of God*, ſaith *Salomon*[c]: for *ſurely the Lord is in this place, though I knew it not*, ſaith *Iacob*[d]. *God* came indeed to him in a *dreame*, but if we *dreame* while we are here, he will not come ſo to us. *O let us come*, ſaith the *Prophet*[e], but *let us fall downe too*: he commands our *faith*, but loaths our *incivility*, and loves neither a *diſtruſtfull* ſervant, nor a *ſawcy* one. He is here indeed, and be not too ventrous, leſt thou feel him: *Draw not nigh hither, put off thy ſhooes, &c.*

c Eccleſ. 5. 1.
d Gen. 28. 16.
e Pſal. 95. 6.

Where you may obſerve,

Firſt, a diſtinction in conſecrated places: ſome conſecrated to *ſuch a height*, ſome not conſecrated *ſo high*; the *preſence of the Lord* in all, but not *the ſame degrees of his preſence* in all: for, although one be holy and the other, one is not *ſo* holy as the other. *Put off thy ſhooes* where thou art (*this* being an outward Ceremony of ordinary uſe in their devotions, through thoſe Eaſtern parts, whereby they teſtified the inward humiliation of the mind: commanded *Ioſhuah*[f] in expreſſe terms elſwhere, and *Moſes* here; and by the rules of equipollency, according to that expoſition of the *Rabbins*[g] *in the next book*, others beſides: in continuall obſervation among the Prieſts[h] of the *Iewes*, and from thence, perchance (as *Procopius*[i] and others tell us they uſed it) derived to the *Gentiles*: for why ſhould any ſlave be more vile in the ſight of his lord, than we in the preſence of our God?) 'tis holy *there*: but come not hither though thy ſhooes be off, 'tis holier *here*: the greateſt reſpects thou canſt give, are little enough for the place where thou art; and too little for the place where I

f Ioſh. 5. 15.
g Pet. Cun. de rep. Heb. l. 2. c. 12. Ainſw. in loc.
h Exod. 30. 19. Corn. à Lap. in loc.
i *So the* Saracens. Toſtat. in loc. *Hence prov rbially uſed*, ἀνίπποις ποσὶν, &c. *So others with* Procop. *in Exod.* 3. Græci ſacrificuli diſcalceati ad ſacra commeabant.

thus

thou am: thou maist not tread on that ground with thy *shooes on*, nor on this though thy *shooes be of*.

econdly, The reason of this distinction: *no inherent essentiall preeminence*, flowing from the nature and position of the place; but a *relative* [k] *accidentall preeminence*, arising from a peculiar dispensation of his esidence, and graces in the place. GOD was by iis power and presence where *Moses* was, and he bake to him there; delivering his Commission in *this Chapter*, arming him with miracles to speed it in *the next*: and this was enough to *supererogate* a greter reverence to this place than another, becaus GOD was more present in this place than in another: thy shooes might become that, thy bare feet best suit with this; and yet draw not too nigh the bush for all that; for even this deportment is not low enough to come thither, because that infinitude is more presentiall there. The *Son of* God was here *in an allegory*: for *ignis in rubo Deus in carne*, say some of the Fathers: *the fire in the bush is God in the flesh*: and *ignis in rubo Deus in Virgine, the fire in the bush is God in the Virgine* [m], say others. And *the Son of God* was here *without an allegory, either in his owne person* according to many of the ancient: *I am come downe to deliver them*, saith this apparition at the *eighth Verse*: and none of the Persons came downe for our spirituall deliverance, whereof this temporall redemption of *Israel* out of *Egypt* was a Type, but he: *or by the deputation of an Angell*, as the most. For although *Cornelius à Lap.* will have us

k Per solutionem calceamenti demonstrat sancti præsentiã. Procop. in Exod. 3. Solve calceamenta propter loci sanctitatem & Dei, sed unde terra illa sancta? quia deputata ad apparitionem illam, & mysterium, & collocutionem sanctam, & dationem legis. *Dionys. Carthus. in loc.* Hierusalẽ dicta sancta, quòd in ea Templum, *&c. Bient in loc.* Vt reverentiam exhiberet divinæ Majestati quæ in loco hoc præsentiã exhibebat, utq; magna animi veneratione ad percipiendũ Dei accederet oraculũ. *Cornel.* à Lap. in loc. *Sanctified by the presence, and apparition of God.* Ainsw. *in loc. The meaning of that ceremony, Exod* 3. 5. *Ios.* 5. 15. *was to shew reverence to the place where God did manifest his presence.* Mason *of Fast. c.* 3.

l *Greg moral. l.* 28. *c.* 2. &c.

m *Bern. Serm. de beat.* Mar. *in illud Apocal.* 12. Signum magnum apparuit. *Theodoret. Nyssen. Orat. De* Christi Nativitate.

n Quia communis est Theologorum sententia, omnes cum *S. Dionysio c.* 4. Cœl. hierar: Dei apparitiones in *V. T.* factas esse per Angelos. *Cornel. à Lap. in loc.*

grant him, out of *Dionysius the Areopagite*, that all apparitions of GOD in the *Old Testament* wer by *Angels*; yet is he as willing to grant us out of others, that all those *Angels* [o] were Proxies, and Depties for CHRIST. Which may bee the reason perchance, why the same vision, that is stiled an *Angell in one verse of this Chapter, in all the rest*; the LORD; to shew, that, if this were not *that Angell of the covenant in the Prophet*, yet was it at least *auctoritate Deus*, though *obsequio Angelus*, as the Iesuite [l] speakes; in the person of an *Angell*, the representation of GOD. [q] *Approximation and neerenesse* was permitted there, *remotenesse and distance* is required here. He might use adoration *in that place*, he must only use it *towards this*, because God was there more than ordinary, hee will have more respects than ordiuary: thy shooes are too uncleane for that place, thy bare feet not cleane enough for this.

Thirdly, the illation upon this reason: A *proportionable adoration* to those *different degrees of consecration*: either in respect of the body, from the *literall* sense: adoration *in conjunction, with that place, in it*; *put off thy shooes there*: Adoration *in opposition to the other place, towards it*; *come not nigh here*. *Or*, in respect of the soule, from the *tropologicall* [r]: put off thy shooes then out of a due respect unto me in the place where thou art: and, at this remove, in a more humble adoration, prostrate thy selfe to-

o Multi Patres in omnibus apparitionibus *V. T.* repræsentatum fuisse filium. *Ibid. Iust. Cont. Trypb. Tert. li. 2. Cont. Mar. Hilar. lib. 4. de* Trin. *Ambros. de fid. Chrys. in Act 7.*

p *Corn. à Lap.* ibid.

q Exod. 3.2. *An Angell and the Lord*, &c. v. 1. 4, 6, 7, 11, 13, 14, 18. *An Angell*, Act. 7. 30, 53.

r *Dead Skins the materials of those, to shew into Ægypt he was to go, though he were sent thither to die.* Ambros. *in Luc.* Brent. *in Loc. The signe of giving up an interest, either of possessions by an ordinary transaction: Or of the mariage bed by divorce*, Ruth. 4.7. Deut. 25. 9. Veterum est consuetudo, ut si sponsum sponsa repudiare vellet, discalcearetur ille, & hoc esset signum repudii. Proinde Moses excalceari jubetur, ne ad ecclesiam, quæ in rubo significabatur, & quasi sponsus calceatus accederet--hoc Christo servabatur qui verus sponsus, cujus non sum dignus solvere corrigiam calcei. *Rab. Maur. in Loc.* Exuere calceos, id est, *Sordes. Calvin. Gallas, &c. The guise of a Penitent*, 2 Sam. 15. 30. Ezek. 24. 17. Esay 20. 2, 4.

wards

wards the place where I am; and joyne thy heart with thy knee too: be that which thou doeſt, the meſſenger of what thou meaneſt; nor let thy body adore me, but in the company of thy minde, joyne ſoule and body in this Humiliation: 'tis holy *where thou heareſt me ſpeake:* but 'tis holyer *from whence I ſpeake*; *that* is too cleane for thy *Shooes*, and *this* for thy *feet*.

Theſe are the meaſures of your patience, and this time: for the better ſpending whereof, that *holy God*, to whom all conſecrated places are hallowed, inſtruct me rightly to put the difference betwixt holy and prophane, the neglect whereof made *God* ſo angry *in Ezekiel* [r], and you rightly to obſerve it: which leades nee to the diſtinction of conſecrated places, and my firſt generall.

[r] Ezek. 22. 26.

1 'Tis obſervable, that in thoſe ſolemne appariti-ons of *God:* to *Abraham*, upon Mount *Moriah*, where the *Paſſion of Chriſt* was repreſented in a Type: and to *Moſes* upon Mount *Sina*, where the *Conception* [t] *of Chriſt* was repreſented in a Type: and to *David* in the Threſhing-floore of *Araunah*, where the *interceſſion of Chriſt* was repreſented in a Type: ſome of them being in that place, where the Temple was to be built, as [u] that to *Abraham* and *David* upon *Moriah:* other, where the Tabernacle was commanded to be built, as that to *Moſes* on *Sina*; there was a diſtinction of perſons enjoyned, in reſpect of places; which, in ſome proportion, anſwered to the diſtinction of perſons and places, in the Tabernacle and the Temple, *I and the Lad will goe yonder*, ſaith *Abraham:* I the Sacrificer, and the Lad the Sacrifice; the Court of the Prieſts:

[t] *According to that Hymne in the Church:* Rubum quem viderat *Moſes* incombuſtum, conſervatam agnovimus virginitatem, Sancta Dei genetrix. *Similiter* Procop. *in Exod.*

[u] Ioſeph. Ant. l. 1. c. 14. l. 7. c. 14.

but abide you here, 'tis not for you to goe so farre; the Court of the people, *Gen.* 22. 5. *Moses* was a Type of our *Redemption by Christ*, delivering *Israel* out of *Egypt*: and *Iosuah* was a Type of our *salvation by Christ*, bringing *Israel* into *Canaan* (for *the Sonne of man* was to effect both by the power of *the Sonne of God*) and yet put off thy shooes saith *God* to either; because neither [x] had power to execute the Priest-hood *then*: the place where ye stand is Holy, *Moses before his consecration* may be there: the place where I am is holyer, *Moses after his consecration*, is scarce holy enough to be *here*; and as *Moses* understood his distance, so did *Iosuah* too, for he did so: *in the fifth of that story, at the fifteenth verse*: *God* afterwards designes *Moses* to the employment [a] of a Priest, that was before a ruler of the people; and to shew the neereneſse of his person, gives him a neereneſse of place: there is one stand for the *Layty*, another for the *Clergy*, and yet both without the Mount, *in the* 19. of *Exodus*. [b] *Aaron* with *Nadab*, *Abihu*, and the *seventy Elders* (all of them being Priests by *inheritance*, or *destination*) may ascend *up the Mount*, but not *up so high upon the Mount*, for *Moses alone shall come neere the Lord*: (into the Sanctuary they may come, they may not come into the Oracle,) in that very Chapter, after which a Mandate is given by GOD for the ordering of the Tabernacle, *the foure and twentieth of this story, at the first and second verse*. *Lastly*, *David* erects an Altar upon *Moriah*, being then the possession of *Araunah*, as formerly *Abraham* had done: consecrated it was by the *sacrifices* of both, and the *apparitions of God* to both, and in both represented the

satisfaction

x Moses *being not the first-borne, nor extraordinarily called then*: Iosuah, *though the first-borne, yet suspended altogether then, by the separation of* Levi.

a Moses and Aaron among his Priests, Psal. 99. Exod. 40. *where he is commanded to do the acts of consecration.*

b Verse 21, 22, 24.

ſatisfaction and *mediation of Chriſt*; where he that provided for the building of the Temple, obſerves the ſame diſtance, which was obſerved in the *Tabernacle* and the *Temple*, the Altar built *neare* the place where the Angell ſtood, but not *in it*, 2 *Sam.* 24. 16, 18.

Nor was the direction *particular* in this behalfe, but univerſall and generall: a diſtinction of holineſſe in their *perſons* [c]: a diſtinction of holineſſe in their *garments* [d]: a diſtinction of holineſſe in their *ſacrifices* [e]: a diſtinction of holineſſe in the *ornaments* [f]: a diſtinction of holineſſe in the *furniture of the Temple*: ſome *holy*; *moſt holy* others [g]. *Gerſhoms* charge holier than *Meraries*, and *Coaths* than *Gerſhoms*, and the charge of *Aarons* family than *eithers* [h]. The whole *Camp* is holy, and [i] therefore no unclean perſon muſt be in *this*: the *Tabernacle* holier than the *Camp*, and therefore the *Levites* [k] alone muſt pitch round about *that*: the *Sanctuary* holier than the *Tabernacle*, and therfore the *Prieſts* [l] onely muſt enter *there*; and into the *Tabernacle* without waſhing [m], but not into *this*: the *Oracle* holier than all, and therefore none muſt approach here, but *Aaron* himſelfe, that is holieſt [n] of all, and that but *once a yeare* neither, and that not without lotions [o], and propitiatory veſtments, and myſticall ſprinklings, bloud in one hand to appeaſe *God*, and a cenſer preſenting a cloud of incenſe, as it were, to hide him from *God* in the other.

c Exod. 29. Leviticus 8. Numb. 8.
d Exod. 28. & 29.
e Lev. c. 1. c. 2. c. 3.
f Exod. c. 26. c. 27. c. 35. c. 36. c. 37. c. 38.
g Exod. 30. 10, 29.
h Numb. 3.
i Numb. 5.
k Num. 1, 50. 51. c. 4.
l Levit. 21. 6.
m Exod. 30. 20, 21
n Numb. 17. 8. Exod. 39. 30. Num. 35. 28.
o Heb. 9. 3, 7.

Nor did this diſtinction expire with the *Tabernacle*, but lived alſo in the *Temple*; for as *Moſes* [p] went by a patterne before, ſo did *Salomon* [q] and *Ezra* [r] after: which the *Iewes* were ſo carefull of, that

p Heb. 8. 5.
q 1 Paralip. 28. 6. 12, 19.
r Ezra 2. 63. Nehem. 7. 64, 65. c. 8. 3.

that when *Pompey* to his own ruine, as it appeared by the ſequele, invaded the Sanctuary, the natives[f] more deplored the diſcovery, than the ſpoile thereof: *Nicanor in the Macchabees*[t] being puniſhed by the *God* of *Iſrael*, S. *Steven*[u], and S. *Paul*[x] in the *Acts*, accuſed by the people of *Iſrael*, (and their accuſation had been *juſt*, had it been *true*[a]) for not obſerving the diſtinction of thoſe courts: and, in that warre againſt *Antigonus*, *Herod* proteſted, he had rather hazard his *kingdome*[b], than *this*; while the Temple was building at his owne expence, never comming within thoſe forbidden liſts, but entruſting the charge with the *Prieſts*; and inſcribing the ſentence of death over the gates againſt thoſe aliens, that ſhould break in within the ranges, as *Ioſephus*[c] relates, not obſerving thus *an humble diſtance* to the place.

And muſt *God* loſe part of his honour from us, *by ſending his Sonne to us?* or muſt there be leſſe holineſſe in the *Church*, where he was *in truth and ſubſtance ſacrificed by himſelfe*, than where he was ſacrificed *in a type or ſhadow*, *by Aaron in the Temple?* Certainly no. Our *Saviour* tels us in the Goſpell, the *Temple* is holier[d] than the *gold*, and the *Altar* than the *gift*; and, by expulſing thoſe exchangers and hucſters, though *for the ſervice*[e] *thereof*, beyond the *very utmoſt borders*[f] of the Sanctuary; and at no other times, than *after his*[g] *baptiſme*, and *before his paſſion*[h], at the *entrance*, *and accompliſhment* of our redemption; and, *when* thoſe

f Ioſeph. Antiq. l. 14. c. 8.
t 1 Mac 7. 42.
u Acts 6. 13.
x Acts 24. 12. c. 21, 28, 29.
a Acts 24. 13 c. 21 29.
b ὅπως χαλεποτέραν ἡγεμὼν τὴν νίκην, εἰ πρὸς ἀθεμίτων ὀφθείη. Ioſeph. Antiq. l. 14. c. 28.
c Antiq. l. 15. c. 14. *Women in the ſecond court not permitted the ſame place with men.* ib.
d Mat. 23. 17, 19.
e *So* Comment. in loc. Gualther Mat. 11. 15. Marlor. Mat. 21. 12, 13.
f *The ſame call it there* atrium, *that is*, atrium populi, *or* Salomons *porch*, 2 Paralip. 6. 13. Acts 3. 11. *into this the people onely reſorted, and farther than this wee read not that our* Saviour *came, being not of* Levi, *but of* Iuda, *a Prieſt after the order of* Melchiſedech; *not after the order of* Aaron, *for of* Iuda Moſes *ſpake nothing concerning the prieſthood*, Heb. 7. 14. Spelm. de non tem. Eccleſ. &c.
g Ioh. 2. 14. Mat. 21. 12. Marlorat. in loc.
h Ioh. 2. 15. Spelm. de non tem. Eccleſ.
i Mat. 21. 13. Luk. 19 46. Mar 11. 17. Eſa. 56. 7. *as the ſame and others collect thence.*

legall

legall ſacrifices, their doves [h] and oxen were *before* ejected; and from *that place*, where the *Chriſtian Church* was beſt repreſented, their *inſtructions* [i] *and cuſtomary devotions* being performed *here*, which were to laſt *after Chriſt*; their types, which were to expire *with Chriſt, within*; ſhewes, that this diſtinction ſhould extend as farre as the benefit of his Paſſion or Baptiſme did, and live as long as Oratory or Goſpell. Wherefore as the Chriſtians in after-ages diſtinguiſhed their Oratories into an [k] *Atrium*, or Church-yard, a *Sanctum*, or Church, a *Sanctum Sanctorum*, or Chancell: ſo did they conceive a greater opinion of ſanctity in one of them, than in the other; and in one place of them, than in another, having an *altar here*, anſwerable to an *oracle, or ark, a mercy-ſeat there*; and, that it might appeare this diſcrimination was not *temporary*, but *continuall*, pointed their Churches *Eaſtward*, and looking towards the *Temple*. *Church-yards* they thought prophaned by [l] *ſports*; but the *Churches themſelves* even by their *feaſts of* [m] *charity*: the whole [n] circuit both *before*, and *after Chriſt*, was priviledged for *refuge*; but the inviolableſt Sanctuary of all was that, which was *neareſt to the* [o] *holieſt of all*: none out of the communion of the Church permitted to lie *there, without* [p]: and few in the communion of the Church admitted *here, within* [p]; any *conſecrated* ground preferred [q] for *interment* before that which was *not conſecrated*; & that in a higher eſteem, which [q] was in a *higher degree of conſecration*; and [q] *whether the holineſſe of the place availes the dead, and S. Aug anſwers him* ad Paulin. c. 4. *Auguſtines body tranſlated from without the doore into the North porch of S. Peter & S. Paul, Bed. l. 2. c. 3. hiſt.* Edelburg *tranſlated in like manner, l. 3. c. 8. B. Aydans bones tranſlated to the Altar*, c. 17. *as alſo* B. Cedda's, c. 23.

k Vid. *Godw:* Ant. l. 1. c. 1, &c.

l Aug. Serm. de temp. to. 10. 214. *All immodeſt behaviour probibited here*, Articl. 1634. n. 52. Statut. Synodal. com. n. 36. apud Carranz. p. 648.

m 1 Cor. 11. 22. Triclinium epularum, Hieron. in loc. Phot. Nomoc. Tit 5. c. 2. *Out of a Councell of* Gangra *and* Carthage. Artic. 1580. n. 61. Art. 1634. 63. Can. 1571. n. 20. 88.

n Gothi Roma capta ad Eccleſiam confugientibus pepercerunt. Cornel. à Lap. in Numb. 25. 15. Phot. Nomoc. Tit. 5. c. 2. 25. Tit. 8. c. 22. 26. Tit. 8. c. 13. 27. Tit. 8. c. 19 rep. 28 Tit. 8. c. 7. 32. Tit. 8. c. 12. rep. 1 Mac. 10. 83. c. 5. 43. 2 Mac. 4. 33.

o Exod. 21. 14. 1 Reg. 2. 28.

p Nullus laicus in Eccleſia ſepeliatur, niſi in communi cœmiterio. Concil Tribur. c. 17.

q Paulinus *demands* de cur. pro Mort.

that in the higheſt, which was *neareſt the Altar*. κλαίοντες and ἀκροώμενοι had *their* ſtations[r], ὑποπίπτοντες and σωζεσθῶντες, had *theirs*: their *fideles* venturing not ἐπὶ τὰς κιγκλίδας, as *Theodoret*[s]; or καγκέλλους, as ſome Councels in *Binius*[t] ſpeake; beyond thoſe *railes or cancelli* (whence the name of *Chauncell* was derived) which diſtinguiſhed the *nave, or body* of the Church from the *Oracle, or Chauncell*. None out of orders, no not *at the Communion*, came within theſe (whence aroſe that diſtinction in the ancient Church betwixt the *communion*[v] *of the Clergy, and the Laity*, being not different in *ſubſtance*, as an ignorant *Romaniſt* urges for the reſtraint of the Cup, but in *place*) nor all within orders, neither *within thoſe regions beyond theſe* (for the very[x] *Grecians themſelves* haue their Tables incloſed with great myſtery from the people, at this day,) the *inferiour degrees* communicating *within the firſt*, the *higher alone within the ſecond*: in the *Chancell* the *reſt*, the *Prieſts* only[a] at the *Altar*. So that, although they carefully provided for a due reſpect to other parts of their Churches, forbidding either to build[b] *on* or *neare* them, to paſſe or carry *through* them, as our[c] *Saviour* alſo in the *Goſpell* did; to prophane the former ſoile *of any Church* by ſecular uſes, after, in a more convenient ſite, they had built another, to open ſhops and ſtalls *upon the doores and wals* of *God* (for if he would not be troubled with the noiſe of hammers, *while* his Temple was *building*, he will not be troubled with the noyſe of hammers about it, *when* it is *built*) yet was there a more awfull reverence commanded to *this part*, being barred from the ordinary view, which made them ſo paſſionately

r Cod. Can. Eccleſ. univerſ. Can. 11, 12, 14, 26, 41, 44, 45. Iuſtell. not. p. 159, 166, ex Greg. Thaumatourg. Baſil. Harmenopul. Schol. Græc. Harmenopuli. Tertul. Syneſ. Theoph. Alex.

ſ Lib. 5. cap. 18.

t To. 1. part. 1. p. 158, &c.

u S. Ambroſe *told* Theodoſius *being in the Church*, ἐπὶ τὰς κιγκλίδας (intra cancellos, *ſaith the Interpreter*) ὅτι τὰ ἔνδον μόνοις ἔξεστιν ἱερεῦσι βαίνειν, τοῖς δὲ λαοῖς ἅπασιν ἄβατα καὶ ἄφατα. Theodoret. l. 5. c. 18.

x Sand. relat. pag. 173.

a Phot. Nomoc. tit. 3. c. 7. tit. 13. c. 27. Concil. Laod. c. 19. Tolet 4. c. 17

b Phot. Nomoc. tit. 2. c. 1, 2. tit. 3. c. 14.

c Mar. 11, 16.

passionately [d] complaine, when the outrages of those Pagan times brake in upon them, with the [e] *Bethshemites*, and discovered what they might not see: the same distinction being observed by the *Gentiles* besides: for they had their [f] ἀπορρησίαν and their ἄδυτα, their ναὸς and their προνάους, as appeares by *their own* antiquities, and Historians: all the particulars whereof might be justified by severall authorities, wer't not for the *losing* of my Sermon in my quotations.

Cursed be the man, saith the Councell of [g] *Gangra*, *that teacheth the contempt of the house of God.* The curse is 1300 yeares old *at least:* and yet, 'tis to be feared, lives still, to condemne *a distemper of zeale* in our later times. For how have the same which aimed at a *parity in Church-men*, sided also for a *parity in the Church*; and, from *a parity in the Church*, risen to *a parity of all places with the Church*; that the Temple of *God* is the *world*, and to *build* is to *confine* him, as *Iohn Hus* [h] did? ye take too much upon you, seeing all persons are holy with the *rebels* [i] *here*; and to what purpose is this waste, seeing all places are holy, with the *traitour* [k] *there?* ye are a *royall Priesthood* in Saint *Peter* [l], *all Priests*; and therefore a *Priestly Kingdome* in *Moses* [m], *all Kings:* no difference betwixt him that *sacrificeth*, and him that *sacrificeth not*; the *pulpit*, and the *tables end*; the *belfrey*, and the *altar*. And to shew they are καπηλεύοντες τὸν λόγον τοῦ Θεοῦ, those that *make merchandise of the Word of God in Saint Paul* [n], have *retailed* their Divinity in some parts, by the strike and the scales, the peck and the pound, preferring *ware-houses* before *Churches*. *What? despise ye the house of God*, saith the *Doctor* [o] of

d Neque hîc rerum finis erat: nam & Sanctuarium ingressi sunt milites: quorum aliquos scimus nullis initiatos mysteriis, & viderunt omnia quæ intus erant: quin & sanctissimus Christi sanguis, sicut in tali tumultu contingit, in prædictorum militum vestes effusus est. Chrys. Epist. 1. Innocent. Rom. Episcopo.

e 1 Sam. 6. 19.

f Iul. Poll. l. 1. c. 1. &c.

g Cod. Can. Eccl. univers. p. 40. εἴ τις διδάσκει τὸν οἶκον τοῦ Θεοῦ χαμαιγύνην εἶναι, καὶ τοὺς ἐν αὐτῷ σωμάζειν, ἀνάθεμα ἔστω. Phot. Nomoc. tit. 5. c. 1. tit. 13. c. 33.

h *And anciently others also.* V. Vedel exercit. in Ignat. Ep. ad Magnes. c. 4. *Test. of the true Church. p.* 130. *&c.*

i Numb. 16. 3.

k Mat. 26. 8.

l 1 Pet. 2. 9.

m Exod. 19. 6.

n 2 Cor. 2. 17.

o 1 Cor. 11. 22.

the Gentiles? Some do, and ſome do not: but *wherein have we deſpiſed it*, ſay they? *In that ye ſay, the table of the Lord is contemptible*; ſaith the *Prophet*. Pſalms of *degrees* we read of; becauſe, 'tis ſaid, they were ſung *upon thoſe degrees or aſcents* unto the Temple; and as there were degrees *without the Temple*, ſo are there degrees *within the Temple* too: different reſpects due to places, for different degrees in the places; the neglect therefore of reſpects to the Table, was a contempt of the Table, *Mal.* 1.7. But bleſſed be *God*, who, as formerly he beſtowed *Kings* p upon this land to *raiſe* his Churches, ſo hath he raiſed us *Kings*, to *preſerve* his Churches: els, that curſe on *Iſrael*, in *Hoſeah* 1, had been *ours* perchance ere this: *The thorne and the thiſtle had come upon our Altars*; we might have met in *caves and chambers* ſtil, as the *Primitive Chriſtians* ſomtimes did; for though we would allow the *Lord heaven for his throne*, we would ſcarce allow him *earth enough for his foot-ſtoole*: and the Magiſtrate might have cauſe to enjoyne the carriage of *padles* r againe, even when we walk within the *courts of God*. *Damaſcen* ſ tels us of a judgement upon the violaters of one Oratory by *death*: and *Bede* t tels us of a judgement upon the violaters of another Oratory by *fire*. He is the *Lords annointed*, ſaith *David*, and therefore *God* forbid we ſhould touch the *King*: and this is *the Lords annointed* * too; and therefore God forbid we ſhould wrong the Church: for as a diſreſpect to the *Chaire of State* reflects upon the *King*, becauſe he is *repreſented* there: ſo doth a diſreſpect to the *Church* reflect upon *God*, becauſe he *is* there: *the ſame God* through every part therof, but not *in the ſame manner* through eve-

p *King* Ethelbert *built* S. Pauls *in* London, & S. Andrewes *in* Rocheſter. Bed. hiſt. l. 2. c. 3. &c.

q Hoſ. 10. 1. Lppi & tribulus aſcendiſſet ſuper aras.

r Deut. 23. 14.

ſ De imag. Orat. 3.

t Hiſt. l. 4. c. 25.

* *Veſtion uſed in Conſecration.* Gen. 35. 14 c. 28. 18. Exod. 40. 9. Minut. Fel. Octav. &c.

ry

ry part thereof. For as there are different degrees of *ſanctity* in them, ſo is there a different diſpenſation of his *preſence* in them too: which leads me to the reaſon of this diſtinction, and my ſecond generall.

2. In every conſecration there is *livery and ſeiſin*, giving and taking poſſeſſion; giving poſſeſſion by *man*, and taking by *God*, and although man take not poſſeſſion alwayes *immediately by himſelfe*, but *mediately*, ſometimes by a *proxe*: or, though, *immediately by himſelfe*, he is not *perſonally* alwayes preſent, but for the moſt part onely *relatively* there: *God alwayes* takes poſſeſſion *immediately by himſelfe*, and is alwayes in *an eſpeciall manner*, *perſonally* preſent, where hee takes poſſeſſion too: the difference betwixt *ordinary* and *extraordinary* conſecration; conſecration *by donation from man*; and conſecration *by aſſumption or reſervation from God*; lying principally in *this*: that his preſence *followes that*; but his preſence *makes this*: there 'tis a *conſequent*, and here an *antecedent* to conſecration. For example: *God* appeares to *Iacob* at *Luz*, in the *eight and twentieth of Geneſis*: 'twas there he ſaw the Angels aſcending and deſcending, that thorow-fare betwixt earth and heaven, *Verſe* 12. and thereupon, *ſurely the Lord is in this place*, ſaith he, *Verſe* 16. What then? *how dreadfull is* it therefore, ſeeing the *houſe of God* it muſt certainely be, where *God* certainly is, and *the Gate of Heaven*, from whence our prayers are carryed by the Angels into Heaven? *Verſe* 17. Nor will hee eſteeme it leſſe, and therefore anoints a Pillar where he intends an *Altar*, *Verſe* 18. and as the *property* of the place is alter'd, ſo is the *name* too: 'twas *Luz once*, 'tis *Bethel now*,

Verſe 19. and in this *houſe of God* ſhall his vowes and devotions be performed *unto God*, the preſence of *God in that place* inferred a conſecration *of the place*, at the *laſt verſe of that Chapter*. Nor was this the illation of *Iacob* onely here, but elſewhere of *God* himſelfe: the *Lord* appeared by an Angell unto *David*, and the *Lord* commanded *David* by a Prophet, *goe, reare an Altar* there, 2 *Sam.*24.18. The *Lord* appeared by an Angel unto *Moſes in Sina*, and neere *Iericho unto Ioſuah*: the ſtory of *Ioſuah* aſſures us, *God* was in an eſpecial manner preſent *there:* and the ſtory of *Moſes* aſſures us, *God* was in an *eſpeciall* manner preſent *here*, inacceſſible[u] it was, both for the ſteepneſſe, and the height, and *the fearefull reſidence of God* in the Mount. *Moſes* was the[x] *firſt in thoſe parts*, that ever invaded it, ſaith *Ioſephus*; and the people durſt not doe ſo much, after hee had *often* [a] done ſo: *afarre* [b] *off* they are placed, and when they were *ſanctified* too; and yet even *here* they ſeeme *too neere*. *Moſes's* adventure paſſeth not without a[c] check, though afterwards he received the *Law*, and now an *embaſſy*, from hence; and when he returnes from *Ægypt*, his offence muſt be expiated by *ſacrifice*. *God* tels him *the place is holy*, becauſe *his preſence made it holy*: for as the judgement ſeat is, where ſits the *Iudge*; ſo where the *Lord* is, there is an *Altar* and an *Oracle*.

u τὸ σιναῖον ὑψηλότατον τῶν ἐκεῖ ὀρῶν τυγχάνον, καὶ διὰ τὴν ὑπερβολὴν τοῦ μεγέθους καὶ τὴν κρημνῶν τὸ ἀποτομον ἀνθρώποις οὐ μόνον οὐκ ἀνάβατον, ἀλλ' οὐδὲ ὁρᾶσθαι μὴ δίχα πόνου τῆς ὄψεως δυναμένων, ἄλλως τε διὰ τὸν λόγον, ἐφ' ᾧ περὶ τοῦτον θεὸν, ἐν αὐτῷ διατρίβειν φοβερὸν καὶ ἀθέατον. Ioſeph. Antiq.l 3.c.4. τοῦτο δέ ἐστιν ὑψηλότατον τῶν ταύτη ὀρῶν, πρὸς νεφέλας ἄειρον, ἀγαθῆς φυομένης πόας, καὶ διὰ τὸ δόξαν ἔχειν ἐνδιατρίβειν αὐτῷ τὸν θεὸν, οὐ κατανεμηθείσης πρότερον, οὐ τολμώντων ἐμβατεύειν εἰς αὐτὸ τὴν ποιμνὴν ὧν. l.2. c.5. x φανὴν τοῦ πυρὸς ἀφιέντα, καὶ ὀνόμασι καλέσαντα αὐτὸν καὶ ποιησαμένου λόγους, οἷς τότε δάιος αὐτοῦ τε μήσαντα παρελθεῖν εἰς χωρίον, εἰς ὃν μηδεὶς ἀνθρώπων πρότερον ἀφίκετο, διὰ τὸ εἶναι θεῖον, ἐσήμανε, καὶ συνεβούλευε τῆς φλογὸς πόρρωθεν χωρεῖν. Ibid. a Exod. 3. 1. c. 19. 3, 20, 24. b Exod. 20. 18. c Ioſeph. Ant. l. 2. c. 5. d ἐξαγαγόντα μέντοι τοὺ Ἑβραίους ἐκ τῆς Αἰγύπτου, θυσίας ἐκέλευσεν ἀφ' ὁμολογουμένοις ἐκεῖνον ἐκτελέσαι. Ibid.

And

And as the preſence of *God precedes* conſecration in thoſe examples, ſo doth it *follow* in others. A place there was for *Adams* devotions and his families, which *Cain*, as the uſuall idiom of Scripture is, cals *the face* [c] *of God*, according to the opinion of ſeverall Divines; and which face *Abel* enjoyed, *God* teſtifying his preſence, as *Theodotio* [f] renders, by firing his ſacrifice, *Gen.* 4. 5, 14. A *tabernacle* is erected for *Iſrael* in the wilderneſſe, and the ſame God, which *commanded* it to be conſecrated, took poſſeſſion of it, *as ſoone as it was conſecrated*, *Exo.* 40. 34. a *Temple* is erected for *Iſrael* in *Canaan*: *Solomon* [g] implores *Gods* eſpeciall mercies, and his eſpeciall aſſiſtance, and his eſpeciall preſence to ſuch as ſhould performe their Oraiſons *in*, or *towards* that place, *at the conſecration*; and all theſe follow *upon the conſecration* [h], 2 *Chron.* 7. 1. Whether therefore it be *ordinary*, or *extraordinary*, whereſoever a conſecration is, *there God eſpecially is*, by a peculiar diſpenſation of his gracious and mercifull preſence: ſo was he to *Abraham* and *Iacob* by his covenant and promiſe, ſo to *Moſes* and *Ioſuah* by his commiſſion and aſſiſtance, ſo to that whole Nation by his *immediate direction and audience*, in the *Tabernacle* and the *Temple*.

And, as there was a greater communication of the *divine preſence* in theſe places, than in others (whence that *erection* [i] *of Altars*, to *continue* his reſidence, where *God* appeared once; that praying of their living, and that placing of their dead [k], *with their faces towards the Temple*; that appellation of *preſence*, or *ſhew bread* [l], that expreſſion of the *Temple* by the *face* [m] *of God*: of frequenting *his Courts* by [m] comming *before the Lord*: thoſe *apparitions of God*,

c 1 Chron. 16. 29. Ion. 1. 3. Exod. 23. 17. *Walk. of ſacrif. &c.*

f ἐνεπύρισεν. Mar. Sept.

g 2 Chron. 6. 1 Reg. 8. ἱκετεύω κὺ μοῖραν πνὰ τὸ σῦ πνεύμα & εἰς τὸν ναὸν ἀποικῆσαι, ὡς ἂν καὶ ὅπι τ γῆς ἡμῶν εἰ δοκῆς. Ioſeph. Ant. l. 8. c. 2.

h 2 Chro. 5. 13, 14 1 Reg. 6. 13. c. 9. 3.

i 1 Reg. 8. 38, 42, 44, 48. 2 Chron. 6. 25, 34. Dan. 6. 10.

k *The Patriarchs in* Hebron *lie North and South, and* Hebron *is South from* Ieruſalem. Bed. hiſt. l. 5. c. 18. &c.

l *The* Sept. *call them* ἄρτου ἐνωπίους. *The* Heb. *face bread.*

m Eſa. 37. 14, 15. c. 66. 23. 1 Sam. 10. 25. Exod. 23. 17.

God [n], where the *Temple* was to be built; that *ſerenity of the weather*, never rayning in [o] the day time, but in the night, as their hiſtorian relates, while the *Temple* was to be re-built; & that *departure of God*, by a *voice in the Temple from God* [p], before the finall deſtruction of it, under *Titus Veſpaſian*;) ſo was there a greater communication of the ſame preſence in *ſome parts* of thoſe places, than in *others*: and therefore, though the glory of the *Lord filled* both the *Tabernacle* and the *Temple*, yet it filled not *all alike*: for wee reade of the place of his *Throne* [r], and of the *ſoles of his feet*: a place where he *walkt* [ſ], and a place where he *ſate* [ſ]; a place of his being, and a place of his *reſt* [t], a *Tent* and a *manſion* [t] *houſe*; that as the *earth*, in compariſon of *this*, ſaith *Ioſephus* [u], and this as the *heaven*, in compariſon of *that*: the *Lord* of *Iſrael* indeed may bee elſewhere, but the *glory* of [x] *Iſrael* is *here*: and, although *God* may there meet with *Moſes*, *here Moſes* ſhall bee ſure to meet with *God*, *Exod.* 30. 16.

And as that diſtinction in holy places continued after *Chriſt*, ſo did the reaſon of that diſtinction too: the whole indeed is the *houſe of God*, ſo the *Apoſtle* cals [a] it: becauſe, although the *Lord* bee without theſe Walles, he is more *within*; as we are not preſumed to be ſo much abroad, as *at home*: and therefore *God* is not only preſent *extraordinarily himſelfe there*, as the decrees, the general opinion of Divines, with the formes of conſecration ſhew: but, alſo, as a learned [b] Prelate of this Land hath, out of the

n To Abraham & David, Gen. 22. 2 Sam. 24. Ioſeph. Antiq. l. 7. c. 10. l. 1. c. 14. ἐφ ᾧ τὸ ἱερὸν Δαβίδης ὁ βασιλεὺς ὕστερον ἱδρύεται.
ὁ λέγεται δὲ κατ' ἐκεῖνον τὸν χειμῶνα, οἰκοδεμεῖσθαι τὸν ναὸν, τὰς μὲν ἡμέρας ἄχ' ὕειν, ἐν δὲ ταῖς νυξὶ γίνεσθαι τὸν ὄμβρους, ὡς μὴ κωλύσαι τὸ ἔργον. Ioſeph. Ant. l. 15. c. 14.
p μεταβαίνομεν ἐντεῦθεν Ioſeph. de Bell. Iudaic. l. 7. c. 12.
q Exod. 40. 35 38. Ezek. 43. 5. c. 44. 4.
r Ezek. 43. 7.
ſ Deut. 23. 14. Eſa. 37. 14, 15. *The Cherubins faces were inward.*
2 Chron. 3. 14.
t Num. 10. 35, 36. Pſal. 132. 8. Pſal. 76. 3. Pſal. 87. 2. 1 Sam. 4. 7, 8. *This ſhall bee my reſt for ever.*
u τὸ μὲν γὰρ αὐτῆς τὸ μέρος τὸ ἐντὸς τεσσάρων πηχῶν, ὃ τοῖς ἱερεῦσιν μόνοις ἄβατον, ὡς ὑρανὸς ἂν εἴη τῷ Θεῷ. οἱ δὲ εἴκοσι πήχεις ὥσπερ γῆ καὶ θάλασσα τοῖς ἱερεῦσι μόνοις ἐπιτέτραπτο. Antiq. l. 3. c. 5.
x 1 Sam. 4 22.
a 1 Tim 3. 15.
b B. Montag. *Invoc. Sainis p.* 153. ſparſim. *to the end of that Treatiſe.*

ancient

ancient, collected to my hands, according to that repreſentation of this truth, in *Iacobs Ladder*, he is preſent alſo, by his *Miniſters and Angels*.

And yet, though the *Church* conceived him to bee preſent in *all* parts of this houſe, it conceived him to bee more preſent in *one* part of this houſe, than in *another*. Which was the reaſon; that, notwithſtanding the diſtribution of the Sacrament might be in other parts, the *conſecration was in one*; where our *Liturgy* alſo hath enjoyned *the ſecond* [c] *ſervice* to bee read; and after Childe-birth, the preſentation of thankeſgivings, and oblations: and all this, in reſpect of that peculiar diſpenſation of his preſence *in this diviſion of the Church*; as within the vayle, *in that diviſion of the Temple*; having an *Altar* here anſwerable to a *Mercy-ſeat there*: as alſo, in reſpect of that union betwixt *this* place and his *humane* nature, *that* and his *divine*: for, as I like not *Berengarius* [d] that ſaid, he is *ſenſually*; nor *Peter* [e] *Martyr*, whom he that writes his life tels us he ſaid, he is *carnally, and corporally* there: becauſe I like Saint *Ambroſe* [f], and *Lombard* [g], and *Bucer* [h], and *Roffenſis* [i], and *Harding* [k] in this reſpect, who adviſe in this argument, forbearing the determination of the *manner*, to clothe our phanſies in *generall, and indefinite expreſſions*: as I like not thoſe that ſay he is *bodily* there, ſo I like not thoſe that ſay

c Rubric. *before the Communion, and Churching.*

d Senſualiter. de conſecrat. diſt. 2. c. 2. Ego Berengarius, *which the gloſſe likes not.*

e Carnaliter & corporaliter. Vit. Pet. Mart. per Ioſiam Simlerum præfix. Com. in Gen.

f Quid quæris naturæ ordinem in Chriſti corpore, cùm præter naturam ſit ipſe Dominus natus ex Virgine? *Ambroſ.*

g Si quæris modum quo id fieri poteſt, reſpondeo, myſterium credi ſalubriter poteſt, inveſtigari ſalubriter non poteſt.

Lomb. ſent. 4. d. 11. a. 3. *He gives this rule, but in this argument obſerves it not, as he ſhould.*

h *Hus counſell to* P. Martyr, ut in cauſa Cœnæ Dominicæ, obſcuris quibuſdam & ambiguis dicendi formulis uteretur. Vit. *P. Martyris* per *Joſ. Simler.* præfix. comment. in Geneſ.

i De poteſtat. Pap. in temporalibus. Præfat.

k *Harding* ibid. Salubriter credi poteſt, fideliter quæri non poteſt. *Thoſe at Oxford in their diſputatio is with* Cranmer, *out of* Damaſcen. *and* Lanfrank. Iuell. vit p. 105. *Which theſe were not ſo careſull to obſerve neither, determining the* modus *too farre.*

his *body* [l] *is not there*, becauſe *Chriſt* [m] ſaith 'tis there; and S. *Paul* [n] ſaith 'tis there; and the *Church of England* [o] ſaith 'tis there; and the *Church of God* ever ſaid 'tis there; and that *truly*, and *ſubſtantially*, and *eſſentially*, as the *confeſſions of all the reformed* [p] *Churches* ſpeak: and that not only by way of *repreſentation*, or *commemoration*, and yet without either *con* [r], *ſub*, or *trans*, which the ancient Church ſaid not: by a *reall*, and nevertheleſſe, which the ancient Church ſaid, a *ſpirituall*, and *myſticall*, and *ſupernaturall preſentation*, and *exhibition*. For why ſhould our Saviour bid us *take*, what he would not have us *receive*? We muſt believe *'tis there*, we muſt not know *how 'tis there*: our *faith* may ſee it, our *ſenſe* cannot, 'tis a *myſtery*, they all ſay; and 'twere no myſtery, if 'twere *knowne*: his *preſence* they determined, the *manner of his preſence* they determined not: they ſaid *he is there*, and they ſaid *the Lord knowes how*. For *why ſhould we ſeeke him naturally in the Communion, whom naturally we cannot find in the wombe of the Virgin.*

Which beliefe of theirs, concerning the *verity* of *Chriſts* being in the *Sacrament*, occaſioned alſo thoſe frequent expreſſions of that *place and myſtery* amongſt the Ancient, by the names of *Sacrifice* and *Altar*. So the *Apoſtles* uſually in their *Canons* [s], and thoſe too, which are *undoubtedly theirs*: ſo the ſame in thoſe *conſtitutions* [t], which by many are *thought to bee theirs*. So *Clement* [u], in his Epiſtle

to

[l] The Armenians. Brer. Enq. c. 24. *and ſome mentioned by* Theodoret. dial. 3. qui carnis veritatem negantes, Euchariſtiam reſpuebant, &c.

[m] Mat. 26. 26. Mark 24. 22. Luke 22. 19. Iohn 6. 53.

[n] 1 Cor. 10. 16. c. 11. 24.

[o] *Eng. Liturg. Artic.* 28.

[p] Harmon. Confeſſ.

[q] *Roſſenſ.* præfat. citat. Θυσία ἀναίμακτος. *Damaſcen.* de def. & de imag. Concil. Eph. Cod. Can. Eccleſ. ant. Rom. p. 100. *Zonar.* in Can. Ap. 3, 4, 8, 9, 31. 19. Concil. Laod. ἱερὰ, φρικτὴ εἰρήνης, & Χριστοῦ ϛράπεζα θυσία φρικτὴ, ἁγία, καθαρὰ, σῶμα καὶ αἷμα, ἐσφαγμένου & Χριστός. *Chryſ.* tom. 5. orat. 55. τράπεζα τὸν ἀμνὸν ἔχουσα. p. 566. 581. tom. 3. in 1 Cor. 10. orat. 24. ἤδικ. tot. *The Altar cloth ſcarlet. Objected to* Peter, ὅτι & πᾶσαν διὰ νοίας ἀπορρίπτων εἰς τὸν θεὸν τὴν γυναίων ἀπονιμὸν, πύσματι κατέχρωσε & σεπτοῦ θυσιαστηρίου & ἀλτρίδα. Conc. Conſtantinop. Gen 5. ſub Menna act. 5

[r] *Roſſenſ.* Præf. cit.

[s] *Ap. Can.* 3, 4, 5. 9. &c.

[t] *Ap. Conſt.* l. 8. c. 13. &c.

[u] *Clem.* Ep. 1 Cor. p. 58, 53.

to the *Corinthians*: so the Councell of *Ancyra*[x], of *Neocæsarea*[a], of *Gangra*[b], of *Laodicea*[c], the *Nicene*[d] and the *Trullan*[e] Councels; so the *Nomocanon*[f], *the Code of the universall*[g], the *African*[h], the *ancient*[i] *Romane Church*. So as many of the *ancient*[k]

x Conc. Ancyr c. 12,4,5,6,7,8.15,&c
a Concil. Neocæsar. c 9 13.&c.
b Cõ. Gang. c 4.&c
c Concil. Laod. c. 19, 44, 49, 56,

58,&c. d Concil. Nicen c.5,11,13,18,&c. e Concil. Trull. c.3. f *Nomoc. Phot.* tit.2.c.3 c.15.7. tit.12 c.8 tit.13 c.17,&c. tit.3. c.1,4,8,9.tit 12. c.6,9. tit. 1.c. 14, 22, 20. g Cod.Can.Eccles.univers. c. 84,123,148,&c. h Cod.Can.Eccles.African. c.4,8, 7,10,11,14,37,41,70,74,103,&c. i Cod.Can Eccles. antiq. Rom. p. 109,375,435, 455,439,402,&c. k *Ignat.* Ep.Smyrnens. p.168. προσφέρειν, καὶ θυσίαν ποιεῖσθαι. p.Ephes.p.218. ἐντὸς θυσιαστηρίου τοῦ Θεοῦ. Ep. Tars p.27. θυσιαστήριον τοῦ Θεοῦ. *At the first planting of the Faith in this Land Altars built of stone.* Bed.hist.l. 1.c.30.l.2.c.14. Chrys. *writing against the Gentiles, useth the largenesse of* Christs *kingdome, for an argument to convince them, on that of our* Saviour Mat.16. Super hanc petram ædificabo ecclesiam meam. Orat.61. Quod Christus sit Deus, contra Iudæos & Gentiles, tom.6. p.634. ἐννόησον ἡλίκον δῶρον, τοῦ ὑφ' ἡλίῳ, κειμένην ἁπάσαν ἐκκλησιῶν ἐν χρόνῳ βραχεῖ τοσούτων ἐμπλῆσαι, καὶ ἑορτὰς μεταδεῖναι τοσαύτας —— καὶ βωμοὺς καὶ ξόανα καὶ τελετὰς, καὶ τὰς ἐναγεῖς ἑορτὰς, καὶ τοῦ ἀκαθάρτου κτίσαν, ὥσπερ καπνόν τινα ἀφανίσαι, καὶ πάντα τὰ θυσιαστήρια ἀναστῆσαι ἐν τῇ Ρωμαίων χώρᾳ, ἐν τῇ Περσῶν, ἐν τῇ Σκυθῶν, ἐν τῇ Μαυρῶν, ἐν τῇ Ινδῶν. τί λέγω; ὅσον τὸ οἰκούμενον τοῦ καθ' ἡμᾶς, καὶ δὴ αἱ Βρεταννικαὶ νῆσοι, αἱ τὸ θαλάττης ἐντὸς κείμεναι ταύτης, καὶ ἐν αὐτῷ ὅσοι τὸ ὠκεανῷ, τὸ δυνάμεως τοῦ ῥήματος ἤδουσι, καὶ δὴ κἀκεῖ ἐκκλησίαι καὶ θυσιαστήρια πεπήγασι. Divinis reconciliari altaribus. *Lomb.* Sent.4.d.20.a.6. *Bed* l 1 c 15,29,27,30.l.2.c.13,20.l.3.c.2.l 4.c.2.l.5.c.20,21.17,18. *The high Alter.* l 5.c.11. πῆξις θυσιαστηρίων. *Phot. Nomoc.* tit.13.17. *The* Donatists *enemies to* Altars *Optat.* l. 1. *Aug.* to. 10. hom. 50. Ad hoc Altare quod nunc in Ecclesia est in terra positum, terrenis oculis expositum, ad mysteriorum signacula celebranda, multi etiam scelerati possunt accedere: ad illud autem Altare, quod præcursor pro nobis introivit Iesus, nullus eorum accedere poterit. Lutherani non horrent altaris, oblationisq; nomen. *Pelarg.* Thes. de fract. panis Euchar. p. 66,69 Massaliani sive Euchetæ Templorum, & Ararum adjecêre contemptũ. *Damasc.* de hæres. hujus sacrificij caro & sanguis, ante adventum Christi per victimas similitudinum permittebatur —— *Aug* de Civ. Dei. l.17.c.20. Habemus & Altare, Heb.13. *of this. Answer to Cardinall* Perons *reply* p. 6, 7. *by the Bishop of* Winchester. *And therefore the name of* Priest *as usuall* Cod.Can.Eccles.Rom. Can. Ap.c.5.7. 9.47. Proleg.in 4. univers. Concil. Concil. Ancyr. c 1. Concil. Antioch. c.1.17,19. Concil. Laod. c. 3,5,13,19,42,54,55,101,102,103,111. Concil. Chalced. c.26 p.123. Conc.Sard.c.11,13. Concil. Carthag. c.3,15,24,6 14,20, 2,31,48,53,64 Bjuidem Cod.p.369,371,376,379,388,389,391,394,395,396,397,400,425,401,415,418,421,423,424, 425,434,435,437,440,449,463,464,477,478,479,480,482,483,484,485,490,491,492,493,498,499, 500,503,505,511,512,513,522,539,540,544,547,549,552,556,558,570,571,573,574,579,580,581 180,181,208,210,230,278,314,315,244,348,357,363,316,318,319,321,325,330,332,336,338,440,441 342,343,367,368,&c. *And the same are as numerous in these,* as *these. In* the forme of prayer for diverting Gods visitation, Edit.1625.p 3,4,30,31,56,57,58,59,70,71,72,79. Articl. Edit. 1580. 17,23,24. Articl. Edit. 16.34. 4,5. *The forme of prayer for diverting Gods visitation, in the yeare of our Lord,* 1636. *And in as many places as the other.* Chrys. *Liturgie, with the other, know no other expression for such, but* ἱερεῖς; *and those have read none of the* ancient, *that have not read* this.

as I have read; wherein, as farre as I have perused, I believe a man may safely *vie* places, and in many allow *twenty for one.* And so *Ignatius* in severall Epistles: which makes me the more wonder, *Vedelius* [l] should have the face to deny the use of these words with any of the *Primitive times*, unlesse his exercitations were *ready*, before his Author was *read.*

And were there no other reason to warrant the especiall dispensation of his favour and presence, in this place, *besides this*; I see no reason any should stick at *this*: seeing 'tis just that place should have a pre-eminence *above the rest*, from which [m] vertue, and efficacy is derived *to the rest*: for the Word which we preach is not operative, but through the merit of *that sacrifice*: nor those streames of regeneration pure and cleane, any thing *regenerative* at all, unlesse *first* bathed and washed in his *bloud.* Nor can any say, this grace of his extraordinary residence, and assistance or operation which we presume here, is greater than *Ecclesiasticall Writers* ordinarily ascribe to those parts our *Saviour* in his Humanity conversed *principally* in, to those things he *used*, or were *used against* [n] *him*: no more than his *garment* had, in Saint *Marke* [o]; or his *spittle*, in Saint *Iohn* [p]; no more than the *rod of Moses* in *Exodus* [q]; the *mantle of* [r] *Eliah*, or the *bones of* [s] *Elisha* in the *Kings*: no more than the *handkerchiefe* of Saint *Paul* in the 19. [t] of the *Acts*, or in the 5. *the* [u] *shadow of* Saint *Peter.*

I need not range for an Application, because the *Lord* hath brought it to my hands. *Many people shall say, come, let us goe up to the mountaine of the Lord,*

l Apolog. pro *Ignat.* c. 4. Exercit. in Epist. ad Magnes. c. 4. Exercit. in Ep. ad Philadelph. c. 18 *He strives to corrupt Epist. Ephes. by foysting in* θεσίων *for* θυσιῶν. Mar. & not. crit. p. 140.

m Chrys. *shewes all benefits and mercies to be dispensed to us from the death of* Christ, *which is represented there.* In 1 Cor. 10. Hom. 24. Ethic.

n *Damascen.* de fid. Orthod. l. 4. c. 16. de imag. &c. & def. *Bed.* Eccles. hist. *Chrys.* tom. 6. Orat. 61. Quod Christus Deus, contra Iudæos & Gentiles. p. 631, 632. *Damasc.* de imag. Orat. 1. p. 705, 706, 707, 721, 722, 723, 724.

o Mar. 6. 56.

p Ioh. 9. 6.

q Exod. 7. & 14.

r 2 Reg. 2.

s 2 Reg. 13. 20.

t Acts 19. 12.

u Acts 5. 15.

Lord, to the houſe of the God of Iacob, and he will teach us his wayes, and we will walke in his paths; for out of Sion ſhall the Law of the Lord goe forth, and the word of the Lord from Ieruſalem. A prophecie it is *of the Church:* and it is in our power to fulfill this prophecie, by our comming *to the Church: many people ſhall ſay;* (and ô that many people may ever ſay ſo) come, *let us go from ſtrength to ſtrength*, as *David*[o] ſpeakes; that is, *de acie in aciem*, ſay interpreters[o]: from the violence, and aſſault of one holy aſſembly to another. Let our *hallelujahs* be ſent up like the *roaring of the Sea*, and our *Amens* like *a clap of thunder*, as Saint *Hierom* relates of the *Primitive Chriſtians:* for *thus* is the Church *an army with banners in the Canticles*, and *no way but thus.* Let us not only *invade God* by our *ſingle* devotions, but by our *united cries beleager and beſiege him.* 'Tis *the mountaine of the Lord*, becauſe he builds on a *Rock* that layes his foundation here; and, he that doth not, builds on the *ſand*, and 'tis *the houſe of the Lord*, whom we ſhall find no where, if not *here*; becauſe to pray, *in Gods language*, is to *meet*[p] *with God*; and he that pretends buſineſſe to keep himſelfe from *hence*, [q] ſaith ſomething is more neceſſary than *he*, he will teach us his wayes here, and he will give us grace to walk in his wayes here too: becauſe *he that comes not willingly to Church, muſt go unwillingly to hell*; ſaith that fearefull proverbe in *Bede*[r], which he warrants by as fearefull an example. There is a balme juſtified by ſome *, which cures at any diſtance; but *this balme of Gilead* doth not: it muſt be applied to the *wound*, not to the *ſword*; nor can a Sermon have any influence on ſuch

o Ab acie in aciem. *Iun.* & *Trem.* de bande en bande. *Fre. Bib.* ἐκ δυνάμεως εἰς δύναμιν. *Sept. Sen.* de virtute, in virtutem. *Vulg.* id eſt, à cœtu uno ſacro ad alterum, ad exercendum publicè totum Dei cultum. Metaphora à re militari. *Iun.* & *Trem.* in loc.

p Iob 20. 15. *Sept. Sen.*

q τί γὰρ ἂν ταύτης λατρείας ἡδοίτ' ἂν χεῖρον, ὅταν τῆς τοῦ Θεοῦ θεραπείας ἕτερον ἀναγκαιότερον ὑμῖν φαίνηται. *Chryſ.* to. 5. orat. 13. p. 72.

r *Bed* hiſt. l. 5. c. 15.

* *Goclen*, &c.

as are not *there*. *The wedding is prepared, goe ye therefore into the high-wayes, and bid to the wedding*, goe not into their *Chambers*, but unto their *wayes*, where men *are to be*, not where they are *not to be* at ſuch times; bid thoſe ye find *there*, but bid not thoſe ye find *not there*, ſaith our *Saviour* [s] in the Goſpell. For, as when we receive ſummons from our Superiours, the meſſenger ſeeks us not in idling places, purſues us not into the fields, comes not to our ſports to warne us, but to our houſes, there reads his meſſage, as if we *were there*, becauſe we *ſhould be there*, and then, without any further enquiry, departs, faſtning the Script upon our doores. In like manner, the Prieſts are *Gods Ambaſſadors*, ſaith Saint *Paul* [t]: they are his *meſſengers*, ſaith *Malachi* [u]: God ſuppoſeth every man *at home*, and ſo do they; becauſe at all *conſecrated* houres, they are preſumed to have no houſes, *but ſuch*. *Out of Sion ſhall the Law of the* LORD *goe forth, and the word of the* LORD *from Ieruſalem*: from *Sion in Ieruſalem*; but *not from Ieruſalem without Sion*: from *his Temple* where he *eſpecially is*, but not ſo *out of his Temple*, where he *ſo eſpecially is not*, *Eſa.* 2. 3.

We find no *ſtately Churches* in the firſt ages after *Chriſt*, *meaner Oratories* we find: no *ſuch* [x] *Altars* as the Heathens had, had the Chriſtians: nor *no ſuch Temples* then. The Woman was in the *Wilderneſſe*, in thoſe Pagan times, and who looks for ſtate, or coſtlineſſe *there?* Had thoſe happy ſoules been bleſt with ſuch, as we, by the gracious wiſdome of a *Religious Prince*, and the carefull devotion of thoſe Governours under him, enjoy: the ebbe would not have

[s] Matth. 22. 8?

[t] 2 Cor. 5. 20?

[u] Mal. 2. 7.

[x] εἰς τὸν ναὸν Θεοῦ συνορέχετε. Ignat. Epiſt Magnes. *Arnob.* cont. Gent. l. 6. *Minut.* Octav. vid. *Vedel.* in Ep. Magnes. c. 4. Rev. 12. 6.

have beene formerly *so low*, when the Organ was *so high*: *Canonicall houres* had beene *more canonically* kept; nor would those seats have beene so lanke at prayer, whose originall and fundamentall businesse is nothing but to pray, their *midnights* would have more filled such, than our *noones*. *What shall be the signe, that I shall goe up to the house of the Lord*, saith *Hezekiah*[a]? *Shall the shadow goe forward ten degrees, or goe backward*, saith *Esaiah*? The Sunne is too fleet for our zeale already, our Religion is too long divided betwixt the combe and the glasse, to pray at *that rate*: and therefore, if the Sun go forward, 'tis a signe we shall not go up; bid the Sun go backward, and *then* perchance we may. The *Pelagians* said, there is no sin but by *imitation*: but, if *this* had ruled us, *that* had not beene: for I would all of us sailed by *this Card*, and all our light were borrowed from *this Sunne*: *Whom remember, O my God,* [b] *concerning this, and wipe not out the good deeds that he hath done for the house of my God, and for the offices thereof: blessed are they that dwell in thy house*, saith *David*, and therefore blessed be he. God loves an *early* devotion, and an *humble* too: *We will come*, saith the *Psalmist*; and *we will fall low besides*: for, as we may appeare in a Court; and yet, *by the omission of our service*, may be judged not to be *there*: so *if we neglect our homage*, we are *absent*, though we are *here*: by which I am conveighed to the illation upon this reason, and my last generall:

a 2 Reg. 20. 8, 9.

b Nehem. 13. 14.

3 The assumption flowes so naturally from the *postulata* or *lemmata*, that I might conclude as *Mathematicians* use; with a *constat quod erat demonstrandum*;

dum; wer't not my resolution to prescribe for the one, as well as for the other; that, as the *Church of England* assumes *the same premisses*, so doth she inferre *the same conclusion* the Church of *God* hath *ever* done before. A *different holinesse* confest there is *of places*: and 'tis confest too, this ariseth from a *different presence of God in places*: and there must follow therefore, as by the learned 'tis confest besides, a *different respect towards those places*: else were there not a suitablenesse betwixt *honour* and *merit*, which *naturall justice* requires; nor should we weigh out our distances so evenly to *God*, as we doe to *man*: as the *King* shines more or lesse upon men, we more or lesse regard them, and measure out a different rate of *honour* or *worship*, according to that *different proportion* of either which he bestowes. We reade of *civill respects* from *Abraham*[c] to *Ephron*, from his servant[d] to him, from *Iacob* to[e] *Esau*, from the[f] *Egyptians* to *Ioseph*, from *Ioseph*[g] to *Iacob*, from *Moses*[h] to *Iethro*, from *Ruth*[i] to *Boaz*, from *Iudith* to[k] *Holofernes*, from *Solomon*[l] to *Bathsheba*, from *Ahazias*[m] Ambassador to *Eliah*, from *Saul* to[n] *Samuel*, from *Nebuchadnezzar*[o] to *Daniel*. And we reade of *loyall respects* from *David*[p] to *Saul*; from *Araunah*[q], and *Abigail*[r], and the *Amalekites*[s], and *Mephibosheth*[t], and the Woman[u] of *Tecoa*, and *Ioab*[x], and *Shimei*[a], and *Chusi*[b], and *Ahimaaz*[c], and *Bathsheba*[d], and *Nathan*[e], to *David*, and from *Adonijah*[f] to *Solomon*; nor to their *persons* alone, but to their *pourtraitures*[g], their *robes*, their *armes royall*, their chaires of *State*, their Chambers of *Presence*, because as the *King* is represented in his *Nobles*, so *God* is in the

King.

c Gen. 23.7.
d Gen. 24.26.
e Gen. 33.3, 6, 7.
f Gen. 41.45. c. 37. 8, 9, 10. c. 42. 6. c. 43. 27, 29. c. 50. 18
g Gen. 49.9.
h Exod. 18.7.
i Ruth. 2.10.
k Iudith 10.20.
l 1 Reg. 2.19.
m 2 Reg. 2.15. c. 1. 13.
n 1 Sam. 28.14.
o Dan. 2.46.
p 1 Sam. 24.10.
q 2 Sam. 24.20.
r 1 Paralip. 21.21.
s 1 Sam. 25.24, 41
t 2 Sam. 9.6, 8.
u 2 Sam. 14.4.
x 2 Sam. 14.24.
a 2 Sam 19.18.
b 2 Sam. 18.2.
c 2 Sam. 18.28.
d 1 Reg. 1.16, 31.
e 1 Reg. 1.23.
f 1 Reg. 1.53.
g *The lowlinesse of the* Sultans *homage to the* Caliph of Egypt. Guil. Tyr.
the violation of Theodos. *statues, how dangerous.* Chrysost. ἀνδριαντ.
Congeyes performed to Iulians. Naz. *Invect.* κὴ ἡ μὲν ἀλλαχῆς παλεῖται, καὶ σεσεμνύνται, βασιλικὸν δὲ χιτῶνα ἔνδυμα πεμᾶται. Damasc. orth. fid. l. 4. c. 3.

King. And we read of *reverentiall respects* to the *Tabernacle*, and [h] the *Temple*, and the *Crosse*, and the *Gospels of* CHRIST: for as *persons* and *things* have ever beene in a *Religious* or *civill* esteeme, so have *Religious* and *civill* persons *ever* esteemed them: and one Starre differeth from another no more in *height*, than in *glory*. Nor is all this to insinuate the derivation of *Gods* honour upon any *besides God* (*God* divert that *damnable Idolatry* as far from me, as hee hath done from the Church of *God*) σέβω δέ, σέβω δὲ, ἐχ' ὡς θεὸν, saith *Damascen* [i]. Some have a *civill* respect, others a *Religious* *, but the *Lord* only a *divine*: for, as the infinitude of his nature cannot be comprehended under the same kinde of *being*, so neither can it be comprehended under the same kinde of *worship* with a creature: but only to shew, by what *naturall and rationall proportions*, the Church rose by way of *supereminency*, as the Schooles speake, from a *relative* respect of divine *things*, to an *absolute* respect of the divine *Essence*; and from a just valuation of *Man*, to a right estimate of *God*. We seldome finde adoration under the Law (the strictest time against superstition *of any*) without *prostration of the body, and inclination* too: so did *Lot* [k]; so did *Abraham* [l]; so did his

h πάντα τῷ Θεῷ ἀναθήματα προσκυνοῦμεν, αὐτῷ δὲ τὸ σέβας προσάγοντες. *Damascen.* orth. fid. l. 4. c. 12, 16. Orat. 1. de imag. Orat. 2. de imag. Orat. 3. de imag. *in* 24. *severall places at least of those orations.* διὰ τὴν προσκύνησιν τῆς τιμίας καὶ κορυφαίας τῶν ἀποστόλων πέτρου ἀλύσεως. *In Mich. Comnenus* Calend. *Phot. Nomoc.* tit. 7. c. 1. Concil 7 Gen. Nicen. *Phot.* de synod. Num. 22. 31. *Bed.* hist. l. 1. c. 18, 29, 30. l. 3. c. 6, 9, 10, 11, 12, 13, 17, 29 l. 4. c. 10, 30. *Phot. Nomoc.* tit. 8. cap. 1, tit. 7. cap. 1. tit. 9. c. 27. tit. 13. c. 23. *Damasc.* de dormit. Dei genetricis. Ser. 2. & Ser. 1. circ. fin. in inventione capitis Præcursoris. pag. 608. Confess. p. 675. δαπάζειν τὸ ἀφείειν, ὑπερεχέλιον, ζωνίλιν, φαιλόνιον εὐαγγέλιον, ἱερεὺς, *and that* ἐν τῷ ὑποκλίνειν τὴν κεφαλὴν. *Chrys.* Liturg. vid. cæteras Græcorum Liturgias. i *Damascen.* Orat. 1. de imag. * Τίς τιμὴ in *Ignat.* Ep. Tars. σέβας, *Damascen.* Orat. 2. de imag. & προσκύνησις, &c. *Ibid. A reverence to the place where God did manifest his presence.* Mason. *of fast.* c. 3. p. 22. Reverentia vel honor religiosus —— debetur omnibus ijs quæ propriè spectant ad cultum —— *And 'tis religious too, not only* quia imperatur à religione, *but also because* fundamentum habet in relatione rei aut personæ alicujus ad religionem, & cultum sacrum. *Amesius* de Conscient. l. 4. c. 31. §. 1. Honor ille qui Deo debetur, non potest ipsi debito modo exhiberi, nisi cum singulari reverentia tractentur ejus instrumenta; propter arctam illam connexionem & relationem, quæ inter actum aliquem, & instrumenta actus intercedit. §. 2. k Gen. 19. 1. l Gen. 18. 2.

servant[m]; so did *Israel*[n]; so did *Moses*[o]; so did *Iosuah*[p]; so did *David*[q]; so did *Ezekiel*; so did *Daniel*[r]; so did *Maccabeus*[t]; and therefore by a *Metonymia signi*, and a *Senecdoche partis*, through those sacred volumes, this is frequently used *alone*[n], to designe the *whole service of God*; as, if *all* were *out*, if *this* were *not in*: which was done with their faces towards the *mercy* [x] *seat*, *at the gate they shall worship God*, saith *Ezekiel*[a]: because the gate was over against GOD; the Temple being built in a *length*, and the entry before the *Oracle* (which from their constant manner of praying that way, thence had the *Oracle* [a] its name) and this as well *without* the land, as *within*; so *Salomon*[b] in his prayer presumed; and *Daniel*[c] in his prayer did so: and that, although the *Iewish Tabernacle and Temple*, whither their eye directed their Oraisons, were engraven with *Cherubims*[d] too. And *all this*; because, 'tis *facies mea*, *my face*, in *Esaiah*[e] here: and *Vestigia pedum meorum*, *my steps* there[f]. 'Tis *coram Domino*, *before the Lord*, in one place of *Ezekiel*[g], and *gloria Domini*, *the glory of the Lord*, in another[h]. *Ye shall reverence my Sanctuary, I am the Lord*: I am the *Lord* that am *there*, and therefore ye shall doe your reverence *there*; σχετικῶς, not ἀπολελυμένως: nor to the *place* so much, as to *me* that am presentiall *in that place*, *Levit.*19.20. Which was the reason of

m Gen.24. 26,48, 52.
n Exod.4.31.c.11 8.c.12.28.c.20.5. c.23.24.c.24.1. c. 33.10. Nehem.8.6. Iudith 6.14.
o Exod. 34. 8.14. Numb. 16. 4. 22, c.20.6.
p Ios.5.15.c.6.6.
q 1 Sam. 28.41. 1 Reg.1.47.
r Ezek. 44.4.
s Dan. 6. 10.
t 1 Mac.4.55. 2 Mac.10.4.
u Levit.6.1. 1 Reg.19.18. Psal.94.6. Esa. 17.7,8.c.46. 6.c.36.7.c.27.13. c.60. 13,14. c.66. 23. Mic.6.6. 2 Reg.18.22. Psal.138.2.
x *Damasc.* Orth. fid.l.4.c. 17. de imag.orat. 1. de imag.orat.2.
a Ezek.46.2,3. Domus oraculi dicitur, quod versus eam à sacerdotibus & populo oraretur. *Tostat.* in 3 Reg.6.q.13. *The entrance of the Tabernacle towards the East.* Ioseph. Antiq. l.3.c.5. Moses *commanded them, when they came to* Canaan, τὸν βωμὸν τε αὐξῆσαι πρὸς ἥλιον ἀνίσχοντα τετραμμένον. l.4.c.8. τέτρατον δ' πρὸς τ αὐλὴν τ ἀγιαστολὴν. l.8.c.2. *The lavers of the Temple* ἀφορῶντες εἰς τὴν ἀγιαστολὴν. c.2. ἀνελθόντες εἰς τὸν ἀνειμένον τ ναῶ, πρὸς τὴν πύλην τὴν ὀπὶ ἀγιαστολὴν ἀποβλέπουσαν. l.11.c.5.
b 1 Reg.8.
c Dan.6.10.
d 1 Reg.6.35. Exod.36.35.
e Esa. 66.23.
f Esa. 60. 13, 14.
g Ezek.46.3.
h Ezek.44.4. *The courts of my house*, Esa.62.9.

that

that forced proſtration alſo of *Dagon*, before the *Arke in Samuel*[i]; and that conſtant performance of *Iſraels obeyſance in the Wilderneſſe*[k] towards the *Mount*, and the *Tabernacle*, the *fire*, and the *cloud*, the *Oracle* and the *Altar*.

Nor was this guiſe of their devotion recorded only as a *Practice* under the *Law*; but as a *predicti on* concerning the *Goſpell*: ſo the *Prophets*, and more eſpecially that *Evangeliſt*[l] amongſt the Prophets: *The glory of Lebanon ſhall come unto thee, the firre-tree, the Pine-tree, and the Boxe together, to beautifie the place of my Sanctuary, and I will make the place of my feet glorious. The ſonnes alſo of them that afflicted thee, ſhall come bending unto thee; and all they that deſpiſed thee, ſhall bow themſelves downe at the ſoles of thy feet, and they ſhall call thee the City of the Lord, the Zion of the holy one of Iſrael.* A place of *glory* it ſhall be, becauſe it is my *Sanctuary*; and a place of *humility*, becauſe I am *in my Sanctuary*; a place of *beauty*, and yet a place of bowing and bending too, *Eſay* 60.13,14.

The converted *Gentile falling downe in the Church will worſhip*, ſaith S. *Paul*[m]: and the converted *Iewes falling downe* did worſhip, ſay the *Evangeliſts*[n]: and the departed ſoules, *falling downe*, ſhall worſhip, ſaith the *Apocalypſe*[o]. The firſt before an *inviſible*, the reſt before a *viſible* preſence of *God*. For the foundation of this homage is not grounded upon the *viſibility* of it, but the *truth*: whether hee bee *ſeene* or *not ſeene*, where he *thus* is, he is thus to be ſerved: as he that *ſees not*, is not leſſe neglectfull in the omiſſion of his obſervance, if he *know* the King is there, than he that ſees his preſence,

i Dagon *found in* Azotus ὅτι τῇ προσκυνήσει τῶν χιβωτὸν ὀφείλει τιμᾶν καὶ σέβεσθαι. *Ioſeph.* Antiq. l. 6. c. 1. 1 Sam. 5.4.

k Exod. 4.31. c. 11. 8. c. 12. 28. c. 20. 5. c. 23, 24. c. 24. 1. c. 33. 10. c. 34. 8, 14. Numb. 16. 4. 22. 45. c. 20. 6. 2 Reg. 18. 22. 1 Paralip. 16. 29.

l Eſa. 17. 7, 8. c. 66. 23.

m 1 Cor. 14. 25.

n Luc. 15. 19. c. 5. 12. Ioh. 9 38. Acts 10. 25.

o Apoc. 3. 9. c. 4. 10. c. 5. 14. c. 7. 11. c. 11. 1. 16. c. 15. 4.

presence, and obserues it not: a *Bartimæus* that cannot discerne, than a *Mordecai* that out-faces him.

And in this beliefe, as the Primitive Christians used prostration to *God* at their *Eucharisticall* deuotions; so did they, at their *ordinary* too. For *that sawcinesse and familiarity of faith* was not in fashion *then*, which brings men to Church *without joynts*, and sends them from Church *without hearts*; as if they onely came to *keep company*, and to *sit with God*. We find πρόπον προσκυνήσεως, *a kind of worship* at the Communion, in *Cyrill* [p] *of Ierusalem*: and προσκύνησιν, *a downe right worship* in *Eusebius* [q] *Emissenus*, *Theodoret* [r], *Augustine* [s], and *Chrysostome* [t]. We finde the neglect of the respect condemned in the *Begardi* and *Beguinæ*, at a generall councell in *Vienna* [u]: because 'tis προσκυνητὴ κοινωνία, *it deserves this respect* in the Nomocanon [x] of *Photius*. For our addresse must be with dread and horror, μὴ φρίκης, καὶ ἐυλαβείας, καὶ βόμβου, καὶ φόβου, saith that Rhetoricall *Bishop* [a]. Because he shall depart hence, without *joy*, that comes hither without *feare*. More yet, we have τιμὴν θυσιαστηρίου, *an honour due to the Altar*, in *Ignatius* [b], and *adgenicularis aris*, *a kneeling to Altars*, in *Tertullian* [c]; and προσκύνησιν τῷ θυσιαστηρίῳ [d], *adoration of the Altar*, in that generall Councell of *Constantinople* under *Menna*: and *reverentiam alta-*

p *Cyrill.* Catech. 5.
q Exaltata mente adora corpus Dei tui. cit. per *Iuel.* conc. ad *Paul.* cruc. vit. per *Humphred.*
r προσκυνεῖται. dial. 2.
s Nemo carnem illam manducat, nisi prius adoraverit. *Aug.* in Psal. 98
t τοῦτο τὸ σῶμα—κὰν ἄνδρες ἀσεβεῖς κὰν βάρβαροι τὴν παρεισδα, καὶ τὴν οἰκίαν ἀφέντες, καὶ ὁδὸν ἐσείλαντο μακρὰν, καὶ ἐλθόντες μὴ φόβου καὶ τρόμου πολλοῦ προσεκύνησαν, μιμησώμεθα τοίνυν κὰν τοὺς βαρβάρους ἡμεῖς οἱ ἐν οὐρανῶν πολῖται. *Chrysost.* in 1 Cor. hom. 24. Ethic.

u Apud *Carranz.* Sum. Concil. 16. p. 435. *Odon. Paris.* Statut. Synod. ibid. p. 639.
x οἱ αἱρετικοὶ προσκυνητῆς ὅλως κοινωνίας μὴ τολμάτωσαν ἅπτεσθαι. *Phot. Nomoc.* tit. 2. c. 2. schol.
a *Coryſ.* 1 Cor. 10. hom. 20. Ethic.
b τιμᾶτε τὰς ἐν σεμνότητι χεῖρας ὡς θυσιαστήριον Θεοῦ. *Ignat.* Ep. Tars.
c *A part of pennance* Presbyteris advolvi, aris adgenicularі, omnibus fratribus legationes deprecationis suæ injungere. *Tertull.* de pœnit.
d μακροθυμήσατε ἀδελφοὶ, ἵνα πρότερον προσκυνήσωμεν τὸ ἅγιον θυσιαστήριον. Patriarcha commotæ plebi. Act. 5.

ribus

ribus exhibendam, a reverence to Altars, in the Synodals of *Odo* [e]. We have ἱερᾶς ἀσπασμὸν τραπέζης, *a ſalutation of the Table in Dionyſius* [f], and ζωοποιῆς σέβας τραπέζης, a *Veneration of the Table in Damaſcen* [g]. We have σεπτὸν θυσιαστηρίου τὴν ἁλυρίδα, *the Scarlet of the venerable Altar,* in one Councell [h]; *and divina altaria,* the divine Altars in another [i]. We meete with κλίνειν τὰς κεφαλὰς, *a bowing of the head,* in that donation fathered upon *Conſtantine* [k]: and ῥίψιν ὅτι τῆς γῆς, an exaltation of the ſoule, through the humiliation of the body, out of an awfull reverence toward that place, in the life of *Mary* [l] *the Ægyptian.* Wee meete with *Theodoſius* cleaving to the duſt, in *Theodoret* [m]; and the *Grecians treble proſtration,* from their *Liturgies* [n], and ſuch as have been among them; and *Gorgonias* falling before it, in her ſickneſſe, as to a common Phyſitian, which reſided there, in *Nazianzene* [o]: which was the onely reaſon of that fearefull judgement, upon a diſreſpect of this place, in the ſtory [p] of the *Church* before: and may be one reaſon of that generall cuſtome of praying *Eaſtward* [q], which continues in ſo many places, unto this day.

e *Odon. Pariſ.* Statut. Synod. apud *Carranz.* 16. p. 638, 639. f τὴν ἱερὰν τράπεζαν ἀσπασάμενοι. *Dionyſ. Areop.* hierar. c. 2.

g σέβω—ὅλῳ ζωηφόρον τράπεζαν, τὸν ἄρτον ἡμῖν τῆς ζωῆς χωρηγοῦσαν. *Damaſc.* de imag. Orat. 1. σέβας καὶ προσκύνησις τῆς ζωοποιῆς τραπέζης. Orat. 2.

h *Objected to* Peter, ὅτι τὴν πᾶσαν διάνοιαν ἐπορρίπτων εἰς τὸν θεῖον ζωοποιὸν ἀτενισμὸν, πλησίαπι κατέλιπε τὸ σεπτὸν θυσιαστηρίου τὴν ἁλυρίδα. Con. Conſtantinop. Gen. ſub Menna act. 4.

i Concil. Carthag. apud *Lomb.* ſent. 4. d. 20. a 6. Divinis reconciliari altaribus.

k Conſtantine *beſtowed thoſe priviledges on Rome*——καὶ ἐκεῖ τὰ ἔθνη ἵνα κλίνωσι τὰς κεφαλὰς αὐτῷ. *Conſtant.* Donat. apud Schol. in Phot. Nomoc. tit. 8. c 1. l ῥίψασα πίνυν ἑμαυτὴν ὅπι τῆς γῆς, καὶ τὸ ἅγιον ἐκεῖνο προσκυνήσασα ἔδαφος. vit. *Mar. Egyp.* apud *Damaſc.* de imag. Orat. 3. m l. 5. 18. Ed. Steph. n *Sands* relat. p. 173, 174. προσκυνήματα τρία πρὸς ἀπόλαυσιν: ἔμπροσθεν τῆς ἁγίας τραπέζης προσκυνήματα τρία. κλίνειν τὰς κεφαλάς. *In ſeverall places of* Chryſoſt. Liturg. Vid. cæteras Græcorum Liturgias. o *Naz.* Orat. in Gorgon. p *Theodor.* l 3. c. 11, 12. q *Nomoc. Phot.* tit. 3. c. 1. tit. c. 5. *Damaſc.* Orth fid. l. 4. c. 13. Orat. 1. de imag. Orat. 2. de imag. hiſtor. p. 896. vid. Ral. l. 1. par. 1. c. 3. §. 3.

And whoſoever thinkes not this preſcription long enough, had need write annalls ancienter than the *world.* Since hath Eccleſiaſticall adorati-

on ever beene in uſe: and I wiſh, thoſe ſeditious *Corahs* of our *Iſrael*, would raiſe no contradiction againſt that authority, which God hath juſtly beſtowed upon *his Kings*, and *their Churches* (for to curſe *God*, and the *King*, in *Eſaiah* [t], goes together: becauſe he that doubts not to do one, will undoubtedly do the other) but of *this date*: or that they could ſhew ſo quiet and interrupted a poſſeſſion, ſuch a *time out of mind*, for the beſt lands, and Charters they have.

[t] Eſa 8. 21.

Feare not therfore to tread in the ſame ſteps with *the Church of England*, becauſe this treads in the ſame ſteps *the Church of God ever did before*. Thoſe ſainted times loved him too well, to love any thing like him; and although they gave a *Religious Reverence unto thoſe places*, they terminated that religious reverence *in God*, *not in the places*: τὰ Θεῷ ἀναπεμπόμενα προσκυνῶμεν, αὐτῷ σέβας προσάγοντες, ſaith [s] *Damaſcene*. The houſe of *God* was honoured *for God*, th *Throne* for the *King*, the *Altar* for the *Sacrifice*: as *Alexander* adoring *Gods* name in *Iaddus* [t] *mitre*, adored *God alone*, neither *Iaddus*, nor his *mitre*: and he that reſpects a houſe for the *owners ſake*, reſpects not his *houſe*, but *him*, ſo much *they ſaid*; but to juſtifie the practice of *our Church*, I need not ſay *ſo much*. For, as although the *humane* nature of *Chriſt* receive all from the *divine*, we adore the whole *ſuppoſitum in groſſe*, which conſiſts of the *humane as well as the divine*: ſo, becauſe of *Gods perſonall preſence in the place*, we adore him, *without an abſtraction of his Perſon from the place*. 'Tis not the *Altar* we worſhip, but the *Lord towards the Altar*: no proſtration *to a falſe God*, but a proſtration *before the true God*: *pulveri-*

[s] De Orthod. fid. l. 4 c. 12.

[t] Iaddus *being in al his prieſtly robes*, καὶ ἐπὶ τῆς κεφαλῆς ἔχοντα τὴν κίδαριν καὶ τὸ χρυσοῦν ἐπ' αὐτῆς ἔλασμα, ὡς τὸ τοῦ Θεοῦ ἐγγράπτου ὄνομα, προσηύξατο μόνῳ προσκυνῆσαι τὸ ὄνομα καὶ τὸν ἀρχιερέα τοῦτον ἀπασάμενον——παραμυθίων δὲ μόνης προσηύξατο αὐτῷ καὶ πυθομένῳ τί δήποτε προσκυνοῦντων αὐτὸν ἁπάντων, αὐτὸς προσεκύνησε τὸν Ἰαδδαίων ἀρχιερέα: ἢ τοῦτον εἶπε προσκυνῆσαι, τὸν δὲ Θεὸν ᾧ τὴν ἀρχιερωσύνην αὐτὸς τετίμηται. Joſeph. Antiq. l. 11. c. 8.

ſatio nihileitatis noſtræ, as *à Kempis* upon another occaſion ſpeakes, an acknowledgement of *our vileneſſe*, and *Gods infiniteneſſe*; of our originall *out of duſt*, and our reſolution *into duſt*; a confeſſion of *His being there*, and our humiliation *to Him that is there:* an adoration of him *that is not ſeene*, looking on that *which is ſeene:* no Altar *againſt God*, but as that in *Ioſuah* [u] was an Altar *for God*; nor an Altar of any *ſtrange worſhip*, but *of witneſſe. O worſhip the Lord in the beauty of holineſſe*, ſaith *David* [z]; 'tis a place of *holineſſe*, and therefore no *Layfee* for *Mammon:* and a place of *beauty*, and therefore no reſort for our *pollution*. 'Tis *Bethel* the houſe of *God*, frequent it we muſt for *his* ſake: and *Bethlem*, the houſe of *bread*, frequent we muſt for our *owne*. Here dwels our *Phyſitian*, ô let us run to the *God* of our *health*, as *David* cals him, and here encampes our *general*, ô let us flie to the *God* of our *ſtrength*, as *Moſes*; this is ἰατρεῖον in *Damaſcene* [a]; a univerſall antidote that never failed, no languiſhing ſoule miſcarried: and this is φρούριον, in *Ioſephus* [b], an impregnable fort, that never was taken yet (the ſame word in *Hebrew* [c] ſignifying the *Temple*, and *ſafety* too) no diſtreſſed ſoule periſhed there. *Antiochus Eupator* indeed beſieged *Iudas Maccabeus* [d] thus, with what ſucceſſe the ſtory tels, becauſe he might as well have beſieged him in *heaven*, as *there*: for who can be blockt up *here*, that converſeth with the *Lord* which is *every where?* or want ſuccours, that maintaines correſpondence, and intercourſe with *God? Ho, every one that thirſteth*, ſaith the *Prophet*; nay, every one that is hungry, and every one that is ſickly, and every one that is in diſtreſſe, and every one that is in debt, and every one that is diſcontented too. Behold the *Altar*, and the *Sacrifice*; a Lamb in a thicket, *Chriſt* intangled in a *Crown of Thornes*: *the Lambe of God that hath taken away the ſins of the world*, and therefore *ours*: that hath wiped out all our

u Ioſ. 22.25.

z Pſal. 96.9.

a κοινὸν ψυχῶν ἰατρεῖον. *Damaſc.* Orat. 1. & 2. de imag.

b *The Cuthites or Samaritans accuſed the Iewes, that they built a Temple* φρουρείῳ φρουριοικότα μᾶλλον ἢ ἱερῷ. *Ioſ.* Antiq. l. 11. c. 4.

c Τὸ γὰρ ἱερὸν τὰ Σόλυμα καὶ τὴν Ἑβραίων ὠνόμασε γλῶσσαν, ὅ ἐστιν ἀσφάλεια. *Joſeph.* Antiq. l. 7 c. 3.

d Id. l. 12. 14.

ſcores, hath ſtricken all our Tallies; that brake the bars of hell by his deſcent into hell, and opened the gates of heaven by his *Aſcenſion*. *O let us enter therfore into theſe Courts with thankſgivings, and into theſe gates with praiſe*: enter with *preparation*, as *unto God*; for he that comes hither *as he is*, goes away *as he was*; and enter with *reverence*, as *in the preſence of God*; for he that prayes, as *if God were not here*, when he hath prayed, ſhall finde him *no where*. Enter with *our ſoules*, becauſe *God* loves no ſacrifie but the *heart*: and enter *without our ſins*, becauſe *God* heares not *Vs*, if we *hearken not to him*. Enter *all eare*, while *God* ſpeakes *to us*; *all heart and tongue*, while *we ſpeake to God*; becauſe, if the *heart* go one way, and *the tongue* another: if we turne this houſe into an *exchange or a ſtewes*, by thinking in this houſe, on our *gaines or our luſts*; we defile not the Temple, as *Antiochus* [e], by engraving the ſimilitudes of uncleane beaſts *on theſe doores*, but by bringing them *within*. Enter by the humiliation of our *ſoules*, and enter with the proſtration of our *bodies*; becauſe as *this*, without *that*, is a *dead* oblation; ſo *that*, without *this*, is a *maimed one*. *Adaman* [f] in *Bede* tels, in his diſcourſe of holy places, from the mouth of a *Biſhop*, who had beene there: that in a Church erected in that place, from whence our *Saviour* aſcended, there ruſhed annually in thoſe times, a violent gale of winde from heaven upon *Aſcenſion Day*, which forced all thoſe it found *ſtanding*, *to fall proſtrate on the earth*. I doe not juſtifie the relation, and yet 'tis *ancient*; only I wiſh, that when we come *hither*, we need no winde from heaven *to humble us here*: but that falling downe by the *dejection of our bodies*, we may riſe up by the *exaltation of our ſoules*, and living in his *feare*, may dye in his *favour*: which the *Father* of mercies grant us all, for the merits of his *Sonne*, to whom, &c.

[e] *Ioſeph.* Antiq. l. 13. c. 16.

[f] Bed. hiſt. l. 5.